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ABSTRACT

The goal of the Cultural Literacy Laboratory is to provide educators with crosscultural adaptive skills needed to acclimate to different cultures and to reduce the effect of culture shock. These skills are of particular importance to teachers working in bilingual and multicultural classrooms. A culturally literate educator is one who is aware of his ethnicity and who possesses the skills of crosscultural communication. Based on social scientific theory, the laboratory incorporates and reinforces the participant's previous social science concepts and methodology. It also allows him to practice new skills and techniques in a variety of experience-based activities. Instruments that are used in the laboratory are Rokeach Scale E and the Cultural Literacy Inventory (copies of which are included as an appendix). (JA)

THE CULTURAL LITERACY LABORATORY

A Summary

With the continued national emphasis on finding ways to help educators teach the multicultural learner, the Cultural Literacy Laboratory was developed by the Multicultural Education Center staff at the University of Arizona's College of Education.

The goal of the laboratory is to provide educators with crosscultural adaptive skills needed to successfully reduce the effect of culture shock and to accommodate to cultures that are different from their own. These skills are of particular importance for teachers working in bilingual and multicultural classrooms. A culturally literate educator is one who is aware of his own ethnicity and possesses the skills of crosscultural communication.

Based on social scientific theory, the laboratory incorporates and reinforces the participant's previous social science concepts and methodology. It introduces him to new processes and allows him to practice these skills and techniques in a variety of experience-based activities.

One of the important aspects of the laboratory is to provide the student with some sense of culture shock and the opportunity to ameliorate this shock with continuing guidance. Many students experience culture shock after they return from their experiences in the target culture to routinization of their daily life in their own culture.

The feedback from participants and the interest shown in the laboratory have indicated that this model has been successful in developing a greater awareness of one's ethnicity. As a result, the participant is able to develop a heightened perception of his impact on new environments and a clearer insight into his own culture. Thus, through a carefully planned sequence of activities, the Cultural Literacy Laboratory provides the participant with the opportunity to explore his ethnicity as well as develop and practice skills of crosscultural communication and interaction in a set of real situations.

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THE CULTURAL LITERACY LABORATORY

A New Dimension in Multicultural Teacher Education

Multicultural Education Center

College of Education

The University of Arizona

Tucson, Arizona

Dr. F. Robert Paulsen, Dean

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submitted for entry

The 1974 Distinguished Achievement Awards Program

of the

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SP 007 529

Description and Development of the Program

The Cultural Literacy Laboratory is designed to combine the theoretical aspects of crosscultural communication and field work with practical application. The goal of the laboratory is to assist a person in a "helping profession" to acquire skills and techniques for more effective crosscultural communication. While it is applicable on both the international and intercultural levels, it was specifically developed to help pre-service and in-service teachers increase their effectiveness in multicultural classrooms.

Cultural literacy is defined as insight into one's own culture which includes some understanding of one's own frustration and tolerance levels and the ability to work effectively with people who are culturally different and to demonstrate the skills this requires. Cultural literacy is being aware of your ethnicity and utilizing crosscultural communication skills.

One of the unique features of the Cultural Literacy Laboratory is that it was developed in an independent study seminar with four graduate students in the Spring of 1971 under the direction of Dr. Herbert B. Wilson. The seminar

members were Mrs. Jo Featherston, Mrs. Jane Gillespie, Mrs. Gwen Mulder, and Mrs. Borjanka Sterdejevich.

The task of the seminar was to develop a theoretical and practical model to help educators recognize their own culture and to improve their crosscultural communication skills. Throughout the semester the students and the seminar director researched and developed a design for a Cultural Literacy Laboratory. This laboratory was developed and is now required for all students in Multicultural Education and interested in bilingual education, education for the American Indian and the culturally diverse, as well as international and intercultural education. The term "cultural literacy" was coined by Dr. Wilson and used originally in an article he wrote for Childhood Education, published by The Association for Childhood Education International, in October, 1965. Researching the literature from education and other helping professions as well as Peace Corps, the final model that was developed reflected seven stages:

1. Diagnosis of entry perception of own culture and a selected target culture through "paper and pencil" instruments.

2. A period of readiness representing intellectual input and interaction skills, reflecting a strong cultural anthropological methodology.

3. Opportunity to field test the insights and skills acquired or developed in readiness in a culture different from the participants and in a situation where it is impossible to return home for a period of time. Field experiences should be task oriented for clarity of mission and motivation. Culture shock may be experienced in this stage.

4. Analyzing with the participants while still in the target culture problems in crosscultural skills, field work and techniques to ameliorate culture shock.

5. A re-reading of the participant's perception of his own culture and target culture by retaking the instruments used in the initial entry diagnosis after the participant has re-entered his own culture for a period of time.

6. Diagnosing changes that have taken place from entry into the laboratory to when the instruments are re-taken (item 5). Field diaries and instrument scores will be used for measuring changes.

7. Feedback sessions to identify skills and techniques of crosscultural communication which may transfer to classroom situations, the curriculum and the instructional program.

The model that was developed was designed to increase the pre-service and in-service teacher's perception of his own culture and to utilize the skills of crosscultural communication. The laboratory is designed to induce an awareness of the participant's own culture through a process of intervention which may result in cultural shock. But among the skills of crosscultural communication taught are techniques to ameliorate the effect of this shock so as not to disable the participant from functioning at a higher level of efficiency and sensitivity which will transfer to teaching children and youth from culturally different situations.

The laboratory is based on social scientific theory.

It attempts to incorporate and reinforce the participant's previous social science concepts and methodology, and to introduce him to new processes, and to allow him to practice these skills and techniques in a variety of experience-based activities. The laboratory has strong roots in field theory and supports the notion that learning is idiosyncratic. Much of what is learned culturally may not have been brought to conscious level, but through both cognitive and affective exploitation a greater sense of the participant's ethnicity emerges.

Many have had the experience of learning more about their primary language through the systematic learning of a second language. There is a parallel in the development of cultural literacy. Linton indicated, "He who knows no culture other than his own, cannot know his own."[1] Just looking at another culture and participating in it is not enough. There is a specific methodology and point of view that is essential to develop effective crosscultural communication. It tends to start by knowing your own culture.

The learning experiences of the laboratory are based on these major assumptions:

1. The entry behaviour of each individual is unique and is accommodated for in the laboratory by self-directed extension of skill sessions.

2. Cultural literacy is developed through the identification of the intra-relationships between self and the "generalized other," through the phenomenological self and the phenomenological field.

3. Learning is an outgrowth of practical, goal-directed, problem-solving behaviour. We comprehend ourselves primarily through what we do.

4. Most learning is more effective through a combination of intra-action and interaction of theory and practice in small and large familiar and unfamiliar groups.

5. Experiences emerge out of behaviour as interpreted by the self. The nature and content of knowledge is relative to whatever conditions are at hand and is determined subjectively through the processes of practical (instrumental) response with respect to existing problems and values. Ultimately man is his behaviour.

6. Impact tasks seemingly focus on tasks, but in reality they are to focus on self and the influence of the self-system on the situation. The individual creates the impact and alters the relationship and cultural environment by his presence.

7. The analysis of the theory base of laboratory learning inherent in one set of practical circumstances is designed to transfer to another set of circumstances.

The laboratory model is developmental and the process sequential. There are seven stages. While it is recognized that each participant's laboratory entry behaviour is idiosyncratic, the skills and the out-of-laboratory assignments can be practiced at many levels of sophistication. (See Figure 1.)

The laboratory is based on five major premises:

1. Insight into one's own culture is essential in enlarging a person's recognition of his own values, frustration and tolerance levels, and his ability to work with people who are culturally different (cultural literacy).

THE CULTURAL LITERACY LABORATORY (CLL)

Process and Intervention

(Optimum Lab Time: 3 Weeks)

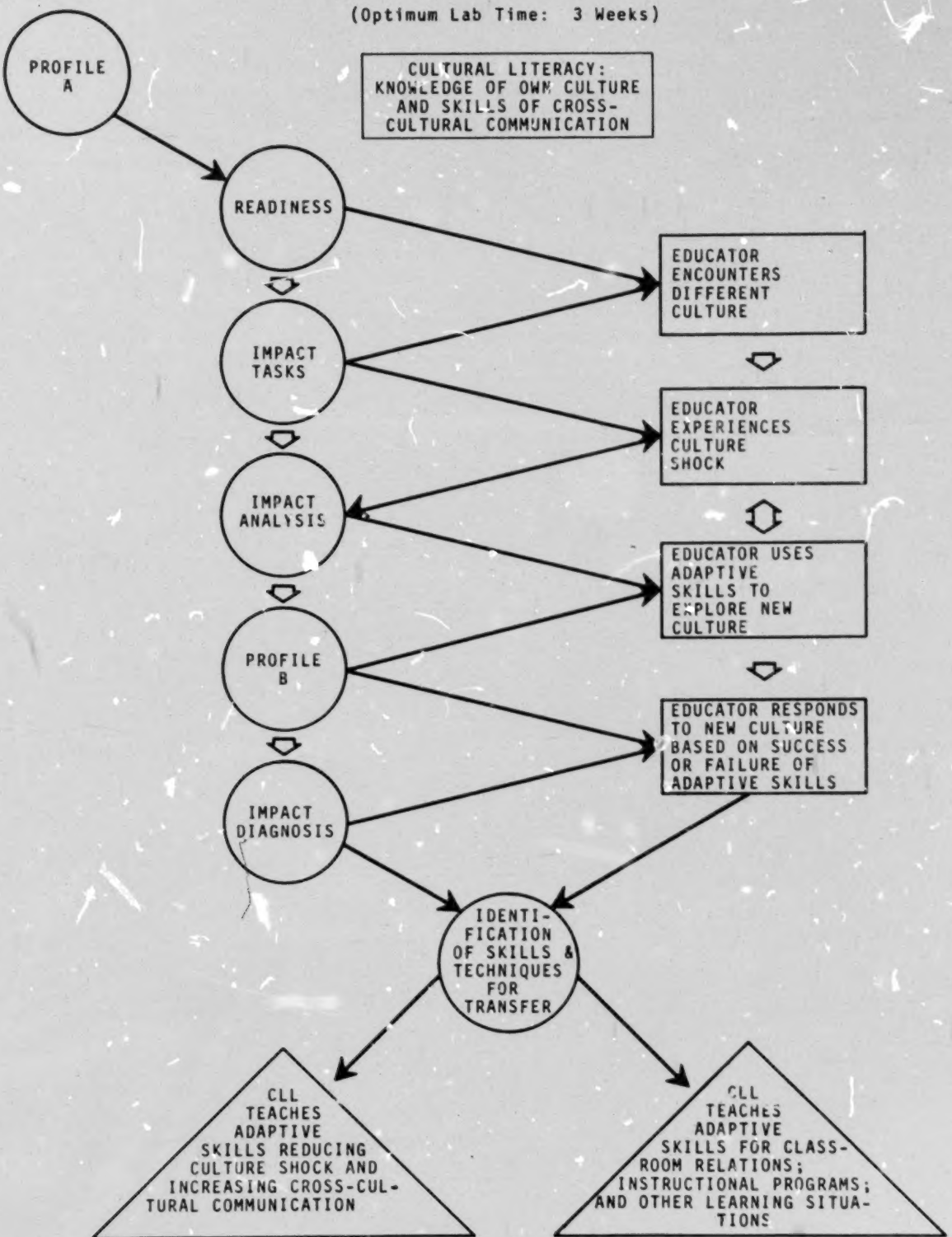

PROFILE A
CULTURAL LITERACY: KNOWLEDGE OF OWN CULTURE AND SKILLS OF CROSS-CULTURAL COMMUNICATION
READINESS
IMPACT TASKS
IMPACT ANALYSIS
PROFILE B
IMPACT DIAGNOSIS
EDUCATOR ENCOUNTERS DIFFERENT CULTURE
EDUCATOR EXPERIENCES CULTURE SHOCK
EDUCATOR USES ADAPTIVE SKILLS TO EXPLORE NEW CULTURE
EDUCATOR RESPONDS TO NEW CULTURE BASED ON SUCCESS OR FAILURE OF ADAPTIVE SKILLS
IDENTI-FICATION OF SKILLS & TECHNIQUES FOR TRANSFER
CLL TEACHES ADAPTIVE SKILLS REDUCING CULTURE SHOCK AND INCREASING CROSS-CULTURAL COMMUNICATION
CLL TEACHES ADAPTIVE SKILLS FOR CLASS-ROOM RELATIONS; INSTRUCTIONAL PROGRAMS; AND OTHER LEARNING SITUATIONS

Figure 1.

PROFILE A	Cultural Literacy Inventory; Rokeach E; Personal Questionnaire
READINESS (10-12 class hours)	Interaction Skills; Cross-Cultural Communication Skills; Fieldwork Techniques; Interviewing Techniques; Use of Informants; Cues (verbal and nonverbal); How to Observe (observation and participation); Field Diary (recording); Values Clarification; Fieldwork Assignments and Feedback
IMPACT (3-4 days)	Impact Tasks in Target Culture; Fieldwork; Use of Hall's Map of Culture for Impact Tasks; Practicing Cross-Cultural Communication Skills Deveolped in Readiness
PROFILE B	Cultural Literacy Inventory and Rokeach E
DIAGNOSIS & TRANSFER (4 class hours)	Identification of Skills and Techniques with Implication and Application to Professional Role and Other Learning Situations

Figure 2.

2. Awareness of one's ethnicity will result in a heightened perception of one's impact on new environments with this being a prerequisite to effective crosscultural communication.

3. A combination of planned intellectual input and interaction sessions develop attitudes and skills for cross-cultural communication which prepare the participant for an effective and indepth penetration of a culture which is different from his own.

4. There must be an opportunity for the participant to have an impact in the target culture in order to field test the skills and techniques acquired during the readiness period. The impact period or tasks cannot be haphazard; they must be planned and structured in order to provide maximum payoff.

5. That upon completion of the first five stages in the development of cultural literacy there must be an analysis and diagnosis based upon pre-test and post-test readings. The diagnosis and analysis are designed to identify and develop areas that will transfer to the classroom.

Profile A

An important part of Profile A is the Cultural Literacy Inventory[2] which was developed as a part of the laboratory and designed to measure the participant's perception of his own culture and the selected target culture. It is anticipated that much of what the participant records of the target culture may reflect a stereotype of that culture. This alone is important to discover if the participant is to have some insight into how to ameliorate his misunderstandings in dealing with people who are culturally different. In the research thus far, there tends to be between a 40% and 45% agreement between areas on the inventory of own culture and the target cultures selected.

The items on the inventory are based on the primary message system[3] developed by Hall. Greatest agreement tends to occur in the areas of subsistence and association. The primary message system includes ten categories: interaction, association, subsistence, bisexuality, territoriality, temporality, learning, play, defense, and exploitation. The inventory requires that the participant respond to sixty items as he perceives they exist in his own culture and in the target culture. It may even be a subculture within the

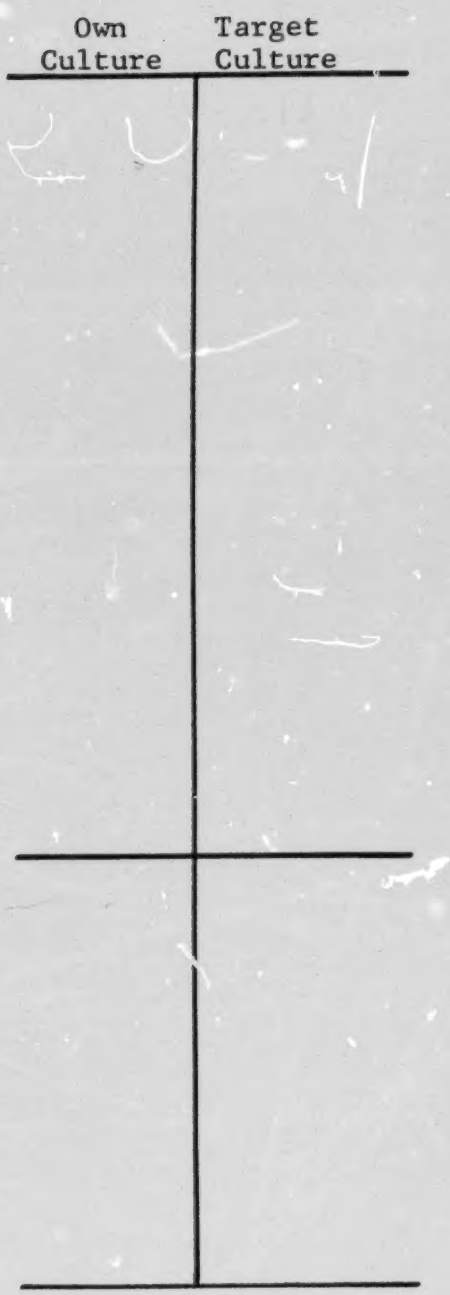
participant's own culture.

A sample of items from the inventory is shown below:

(The numbers refer to items on the Cultural Literacy Inventory. See Appendix A for a complete copy.)

	Own Culture	Target Culture
1. Formal education is regarded in this culture as (1) the way to the "good life" (2) a means of upward social mobility (moving up in the society) (3) as not necessary to the "good life" (4) a necessary evil (5) not essential		
12. A female is considered in her "prime" at (1) 12-15 years (2) 50 years (3) 21-30 years (4) 30-40 years		

	Own Culture	Target Culture
(5) 15-21 years		
18. John, age 15, earns money. Which of the following will he probably do?		
(1) give the money to his mother		
(2) give the money to his father		
(3) keep the money for himself		
(4) give some of the money to his mother for board and room		
(5) spend it on himself and his friends		
40. What is the function of the religious leader within the society?		
(1) way of salvation		
(2) production of fears		
(3) comfort, consolation and advice		
(4) revenue raising for the church		
(5) seeking converts or propagation of the faith		



53. Teaching and learning of sex roles

(1) are considered very important

(2) include rites de passage (recognition of change of status, i.e., confirmation, high-school graduation, etc.)

(3) constitute special branches of education

(4) are not considered necessary in the culture

(5) are transmitted by modeling

57. The major cultural orientation is

(1) agrarian (farm-based)

(2) traditional

(3) religious

(4) technological

(5) militaristic

Rokeach Scale E[4] was selected as another instrument to help identify and clarify the student's own values and be-

lief system. This is an important process in establishing a clearer perception in crosscultural and multicultural situations. (See Appendix B for a complete copy of Rokeach Scale E.)

The Rokeach categories are:

1. Flexibility of Belief and Disbelief Systems
2. Aloneness, Isolation and Helplessness of Man
3. Uncertainty of Future; Urgency and Reiteration of Ideas
4. Security of Self-Image
5. Authoritarianism and Cause Identification
6. Intolerance
7. Ability to Change Beliefs
8. Value Rigidity Over Time

These two instruments, together with a seminar-developed Personal Questionnaire which includes general demographic data as well as academic background, socialization and mobility experiences, and personal preferences, constitute what is known as Profile A. (See Appendix C for a copy of the Personal Questionnaire.)

Each stage of the theoretical model was translated into application. All that was left, was to field test the model. The University of Arizona Alumni Association provided a modest research grant for this purpose in the Fall of 1971. Mrs. Featherston and Mrs. Gillespie together with the director of the development seminar continued the revision and testing of the laboratory model.

Readiness

The readiness period is designed to reinforce or develop skills and techniques of crosscultural communication. Readiness takes around twelve hours over a period of several weeks. Participants are expected to do out-of-laboratory assignments in conjunction with some of the input sessions. The readiness sessions include interaction skills, some of which have been developed by the National Training Laboratory technique, the Johari Window, and giving and receiving feedback sessions. These sessions provide some notion of the participant's awareness of his interaction level and what is required for effective interaction.

In readiness participants are given specific instruction on how to write field diaries which involves recording

their daily life style both objectively and subjectively. Instruction is given on how to observe and understand both verbal and non-verbal cues with exercises on cuing. The SWCEL Crosscultural Communication multimedia presentation is used to review culture theory and its application. A great deal of time is given to field work methodology which includes, in addition to observation skills and recording procedures, interviewing techniques, questioning categories, the use of informants, and the introduction to how to use Hall's Map of Culture. As a part of readiness, an important skill and analysis session is devoted to valuing and value orientation.

Throughout readiness a range of activities and methods is used, from participant interaction, in large and small group sessions, to observing their own culture and in a subculture of their own culture, to the use of informants from the target culture, role-playing techniques, pencil and paper techniques, and intellectual input through reading. A reading box is available in which copies of articles and materials relating to the target culture and to the processes and skills of crosscultural communication are made available to the participants.

Impact Tasks and Analysis

Prior to departure to Impact Tasks the participants are prepared to select one primary message system from Hall's Map of Culture and develop a series of questions and field procedures associated with their selection so they can begin field work at the point of entry into the target culture. When the laboratory is given on campus the participants are expected to spend four to five days in Hermosillo, Mexico, the capitol of the State of Sonora. This is some 250 miles from Tucson. Participants must use public transportation from the border and obtain their own border-crossing documentation and housing. They are expected to use non-tourist accommodations and live in boarding houses or low-cost hotels.

Many participants in the laboratory who are in the College of Education choose the area of instruction and learning because of their interest. This tends to enlarge their understanding of the formal and informal educational system of Mexico. Participants are encouraged to spend two working days and a weekend in the target culture so that they can see how the social activities affect cultural differences.

Toward the end of the Impact Tasks period a large group session is held prior to the participant's re-entry into his dominant culture. This generally includes an interaction session where the participant discusses what he has observed, the kinds of things that he has participated in while in the target culture, and where he confirms his reactions with other participants. Participants are expected to maintain a field diary during impact sessions and not to travel in groups of more than two or three at a time. The diaries are reviewed and returned.

After a period of several weeks following the return to their own culture, the participants complete the instruments of Profile B which is a re-administration of the Cultural Literacy Inventory and Rokeach Scale E. After these scores are computed, several sessions are held for diagnosis, identifying cultural literacy skills, and examining the possibility of transfer to professional situations.

One of the important aspects of the laboratory is to provide the student with some sense of culture shock and the opportunity to ameliorate this shock with continuing guidance. Oberg stated that,

> Culture shock is precipitated by the anxiety that results from losing all familiar signs and symbols of social intercourse. These signs are cues which include the thousand and one ways in which we orient ourselves to the situations of daily life. When we shake hands and what we say when we meet people, when and how to give tips, how to give orders to servants, how to make purchases, and when to accept and when to refuse invitations, when to take statements seriously and when to not.[5]

Culture shock is often expressed in the way they reject "the environment which causes the discomforts." Oberg suggested that there is a developmental process of cultural interaction from the "honeymoon stage to a stage of hostile and aggressive attitudes toward the host country known as culture shock, to the process of adjustment."

The Cultural Literacy Laboratory recognizes the value of culture shock. Philip Bock[6] stated that the "value of culture shock lies in liberation and understanding that comes from such an experience . . . other customs, etc.,

that are not meaningless to those participating in them." We find that students in the laboratory experience culture shock in various ways. Many of them experience it after they return from their Impact Tasks to routinization of their daily life in their own culture. It is not important when culture shock occurs, but that when it does the student has some skills to cope with it and some techniques to ameliorate the influence of culture shock on him and learn from the situation.

Diagnosis and Transfer

The Cultural Literacy Potential score is determined by comparing Profile A results with Profile B results. These scores indicate the change in both degree and strength in the subcategories of the Cultural Literacy Inventory and the Rokeach Scale E. The inventory categories are:

1. Interaction
2. Association
3. Subsistence
4. Bisexuality
5. Territoriality
6. Temporality
7. Learning
8. Play
9. Defense
10. Exploitation

The scored instruments and analysis of performance is measured against the developed norms in own culture and the target culture and are returned to each participant.

The field diaries from Impact Tasks are read and noted by laboratory staff members. These data, together with oral feedback, provides each participant with an opportunity to determine the degree and strength of the continuity and discontinuity between own culture and the target culture and his level of cultural literacy.

In the transfer sessions an effort is made to help each participant identify and apply the skills and techniques of the laboratory to his individual professional situation. For teachers, this includes working with children and youth from different cultures in recognizing levels of cultural discontinuity between the informal, formal and technical cultures which operate within the classroom. It also provides criteria for analyzing curriculum, evaluating the instructional program, and developing and evaluating instructional materials in multicultural settings.

Transfer sessions include a review of the theoretical

base for the laboratory and assist the participant in discovering the dynamics of ethnicity and crosscultural communication and multicultural education. The Cultural Literacy Laboratory has provided a new dimension in multicultural teacher education.

Personnel

The Cultural Literacy Laboratory is not a "course", but an instructional unit of approximately four weeks duration offered by the Multicultural Education Center. Many students who participate in the Lab do so on a voluntary basis. In the 1973-74 academic year, two on-campus Labs are scheduled each semester as an alternative to an undergraduate Foundations of Education course. Enrollment is open to undergraduate and graduate students. Personnel include the part-time services of Dr. Herbert B. Wilson, the Director of the Multicultural Education Center, and two, half-time graduate associates, Mrs. Jo Featherston and Mrs. Jane Gillespie. Each was a member of the development seminar in the Spring of 1971 and has continued to refine and research laboratory procedures as well as to conduct laboratories.

Other graduate students have assisted in presenting la-

boratories and have volunteered to help when needed. While a Lab director and an assistant are ideal, a Lab can be conducted by one person.

Budget

It is difficult to estimate the budget for the Cultural Literacy Laboratory. Much of the initial development and work, including field testing, was accomplished by graduate students.

Budget for the development and operation of the Laboratory has been modest. Expenses for field testing and initial preparation of materials were provided from a small research grant ($250.00) from the University of Arizona Alumni Association.

Since the inception of the developmental seminar, the overhead and other logistics for the Laboratory have been provided from State funds. Students participating in the Lab pay their own expenses for field experiences (Impact Tasks). An account of personal expenses is kept by students in field diaries. An average cost of $25.00 per student has been reported for transportation, room and board, for a

five-day period. It should be noted that participants are living within the culture and not as tourists. The lowest expenditure reported for field work has been $12.00 compared to a high of about $45.00.

The direct expenses, provided from State funds, for each Lab of 30 students is:

Student field trip and camp insurance (12¢/student/day, average 30 students for 4 days @ $3.60 per day...$14.00

Transportation and per diem (one staff member for two days).....$118.00

Materials and instruments.....$60.00

TOTAL: $212.00

This is generally shared among the Lab staff members who participate in Impact Analysis sessions in Hermosillo, Sonora, Mexico. The extra required is paid by each person.

In addition to the portion of the salary of the director of the Multicultural Education Center, two graduate associates have been assigned to the Center, each on a half-time basis, to work in the Center and conduct laboratories. Direct personnel costs for 1973-74 which are paid from State funds are:

Director of the Center (part-time).....$3000.00

Two graduate associates ($3000.00 each).....$6000.00

TOTAL: $9000.00

Total Budget:

Two Labs each semester ($212.40 each lab for 4 labs per academic year).....$849.60

Personnel.....$9000.00

TOTAL: $9849.60

There is no way to estimate the overhead costs as participants are students who must be enrolled in the University and may enroll in Laboratory exercises for part of their course work. The Laboratory staff offers its services on a consultant basis to other institutions interested in developing Cultural Literacy Laboratories.

Objectives

A person who completes the Cultural Literacy Laboratory is one who can identify characteristics of his own culture with increased clarity and demonstrate the use of cross-cultural communication skills in a variety of culturally divergent situations.

A culturally literate person is one who can:

--identify the major characteristics of his own culture

--identify and use the skills of crosscultural communication

--identify some of the major values of his own and of a selected target culture

--recognize social role expectations and conflicts and distinguish these from his own culture and selected target cultures

--identify areas of own culture and selected target culture which are similar

--identify areas of own and selected target culture which are different

--describe some of the historical and socio-cultural background of the selected target culture

A culturally educator is one who can:

--relate the curriculum and instructional program to improve or maintain the self-concept of the culturally different learner by bridging cultural differences

--identify and use curriculum and instructional materials and media which tend to minimize the cultural discontinuity between the culture of the learner and the school

culture

--prepare curriculum and instructional materials to develop meaningful cognitive and affective skills for culturally different learners

--use multicultural resources available in the learner's population and environment

--recognize his own limitations of teaching in a culture different from his own

--develop useful home-school relations which result in minimal interference between home culture and school culture

--relate comfortably with learners and other members of the target culture and provide opportunity for them to relate comfortably with him

Evaluation Procedures and Data

The laboratory is evaluated on an individual and group basis. Profile A (Cultural Literacy Inventory, Rokeach Scale E, and the Personal Questionnaire) is tabulated and considered the baseline data of the participant's entry perception. Profile B (administered about ten days after Impact Tasks and return to own culture) consists of the Cultural Literacy Inventory and Rokeach Scale E and is com-

puted and compared with the data on Profile A. A Cultural Literacy Potential Score is derived from the scores of Profile A and Profile B, as well as the data coded on the Personal Questionnaire. The final score reflects the participant's perception as compared to his own laboratory group and to the norms established by the total accumulated data of those taking the instruments (some 650 persons thus far). The instrument scores are recorded by categories. (See Appendix D for a copy of the Cultural Literacy Report Form.)

While feedback and guidance checks are given throughout Readiness on both in-laboratory and out-of-laboratory assignments, Stage 5 (Impact Analysis) and Stage 7 (Diagnosis and Transfer) are specific sessions for evaluation and feedback. Stage 5 takes place within the target culture after the Laboratory staff arrives on site. The staff never accompanies the participants on field work or Impact Tasks. Emergency telephone numbers are provided for help from within the target culture and from the staff, but these numbers have never been called thus far.

The purpose of the Impact Analysis is to clarify problems associated with Impact Tasks, review field work and

reporting procedures, and to provide support and assistance to ameliorate cultural shock, if this is necessary. Two sessions are convened: at mid-point in the participant's Impact Tasks and before re-entry into own culture.

A master file of scores is kept on all persons taking the instruments or going through the Lab. All instruments are returned to the participants. The scores are considered confidential and are nor shared with the group or anyone outside the Lab staff unless permission is given.

Stage 7 (Diagnosis and Transfer), the final stage of the Laboratory, consists of two sessions in which the participants are asked to interact with each other, to discuss their perception of their experiences, to react to the feedback from the staff, and to discuss ways in which the Lab experiences can transfer to their professional role and teaching skills. These feedback sessions are valuable for clarification of laboratory procedures, examining the theoretical base, and to provide summary. The Lab is not completed until the Diagnosis and Transfer sessions are over.

How the Program Contributes to the Improvement of Teaching

and Teacher Education

The problem of working with culturally diverse children, especially those who reflect racial and ethnic backgrounds that may be different from the educator, has been well documented in the research dealing with the culturally diverse population. Educators need to recognize that they are members of a social group which has a culture. This culture is learned. There may be a need to clarify the continuities and discontinuities between this culture and that of the culture within their classroom or school and among the learners they are trying to reach.

The data so far indicate that there is approximately 40% to 45% congruity between our own culture and target cultures of technological nations in the Western world. This means that more than half of the time the average person is working in a cultural vacuum not knowing what areas of culture he may be violating because of his lack of literacy in terms of cultural awareness. The Laboratory experience provides him with an opportunity to become aware of areas that may be sensitive areas or blind areas where he has to work to overcome or ameliorate problems of crosscultural communication.

Since the development of the Cultural Literacy Laboratory in the Spring of 1971, some 650 people have taken Profile A which includes the Cultural Literacy Inventory, Rokeach Scale E, and the personal questionnaire. Of this number, nearly two hundred pre-service and in-service teachers have gone through the entire laboratory model. Some sixty high school seniors at Tucson High School and at the Baboquivari High School at Sells on the Papago Reservation have also gone through the entire model.

The Cultural Literacy Inventory and the Rokeach Scale E have been administered in Spanish in Mexico and in English in England and in Greece. The pre-service and in-service teachers range from college classes on campus, both undergraduate and graduate, to a district in-service program in Nogales, Arizona, to the faculty development at Cochise College, Douglas, Arizona.

The instruments were administered to the students in the Oxford Program at Arizona State University before their departure to Oxford and on their return. It has been used on the San Carlos Apache Reservation for an in-service mini-lab and in part of the International Student Classroom

Project currently being developed in connection with international students on campus in the public schools in Tucson.

While the use of the instruments provides insight and some understanding of the entry behaviour of students, the participants who complete the entire laboratory have a much firmer base upon which to analyze the skills of crosscultural communication and discover greater depth in the assessment of his own ethnicity.

A major need for the teacher today is to become aware of his own ethnicity and to know the skills of working in crosscultural situations. These skills have to be taught and should be practiced. Clarification of ethnicity ought to be included in a self-discovery program as a part of professional development in the helping professions. A teacher having laboratory experience is more aware of curriculum and instructional conflicts which occur between our own culture and the target cultures in his classroom. He will be more involved and sensitive to textbook selection, media presentations, class environment, and culturally determined behaviour which indicates differences but not wrongness. The teacher having gone through the Lab ought to recognize the

importance of his impact on the culture in which he is operating and especially upon those whose culture, language, or racial and ethnic backgrounds are different.

The culturally literate teacher ought to be more aware of the need for cultural pluralism and to accept levels of differences and still operate within an established system that at one time attempted to homogenize the structure of education and exclude those who did not conform.

One of the major emphases and unique characteristics of the Lab is the constant reinforcement and attention given to the transferability of the theory and practice of the Lab to other cultural situations. It is not limited to one target culture, but has wide application for present and future use in any international or intercultural setting and to the participant's professional and personal life.

Students who have participated in the Cultural Literacy Laboratory have been highly motivated and involved. One graduate student wrote in his field diary:

I felt kind of sad when the whole thing was

over. I touched and have been touched by people that I would never see again. There were many things that I still wanted to do and so many more people I wanted to meet. I had never gone into a new area and felt the warmness as quickly as I did in Hermosillo. I realize my experience was atypical but I feel that I could duplicate the effect most anywhere. Let's us all be.

An American Indian undergraduate student who participated in the Laboratory wrote in her diary:

> Just by involving yourself with the foundations of a culture you can gain so much insight, not only in a physical, concrete sense, but maybe now in the abstract. This is because most of what a culture is made up of is what the expectations were in the minds of these people and how they developed their culture with the basis of some kind of survival as a guide.

Another graduate student wrote that her four days in Impact Tasks in Hermosillo, Mexico, provided her with more under-

standing and insight into a culture that is different than her recent six-week tour of Europe. An undergraduate had this reaction:

> Suddenly I realized how my presence had altered the cultural environment of Mexico, how in four days I had been sending and receiving cues without saying a word...I have found out how deeply emotions are tied into attitudes. For four days I was the subculture. I was the stupid body who no one would talk to--yet I knew I wasn't stupid. People were nice to me, but my existence was shallow. My entire life for those four days was based on survival. And I survived. This I think I can transfer to my future teaching when working with children who come from a different culture.

The laboratory is not designed as a substitute for other teacher preparation programs but as a unit in the development of teacher preparation particularly for those interested in multicultural education. It provides a new dimension for teachers and others in the helping professions

in their professional development. Its application is broad and urgently needed at a time when crosscultural communication tends to be jeopardized by feelings of ethnocentrism and provincialism.

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Appendix A

Name _____

Date _____

CULTURAL LITERACY LABORATORY

C U L T U R A L L I T E R A C Y I N V E N T O R Y

Developed by:

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CULTURAL LITERACY INVENTORY 1

INSTRUCTIONS (FOR MACHINE SCORING):

Print your name in the space provided on your score sheet. Fill in the other information requested in the appropriate spaces. Use a No. 2 pencil or a mechanical pencil with soft lead. Do not use a ballpoint pen. When you have selected an answer fill in the dotted space beside the appropriate number. Be sure your marks are heavy and black. Erase completely any answer you wish to change. SELECT ONLY ONE ANSWER. ANSWER EACH QUESTION. Use answer spaces 1 through 60 for Own Culture; use answer spaces 101 through 160 for the Target Culture. If hand-scored answer on the following pages.

IMPORTANT: Own Culture is defined as the culture in which you interact the majority of the time. It is realized that we all interact in a variety of sub-cultures within our society. However, each question should be answered in relation to how you would respond the majority of the time. For example:

Sample 1a. What is the attitude in regard to physical exercise?
(1) a waste of time, work provides this function
(2) a physical necessity
(3) an option
(4) a pleasure
(5) status oriented - a social necessity

You personally believe that answer No. 1 is correct, however, the culture in which you interact the majority of the time believes that exercise is a physical necessity. Because of the culture's attitude you exercise. Therefore, you would mark No. 2 on the score sheet under Question 1a.

Target Culture is the culture in which you will have Impact Tasks in this laboratory. Identify this culture and answer all questions as you think your counterpart in the Target Culture would. For example:

Sample 2a. You are introduced to a person in this culture. You react by:
(1) Shake hands firmly using direct eye contact
(2) Shake hands softly with eyes cast down
(3) Bow
(4) Nod acknowledgment
(5) No physical action, but repeat other person's name

In the person you've been introduced to is Navajo, for example, no answer but No. 2 would be considered truly courteous.

FOR MACHINE SCORING--remember that answer spaces 1 through 60 are for your Own Culture; answer spaces 101 through 160 should be used for the Target Culture.

Cultural Literacy Inventory 2

If machine-scored, follow instructions; if hand-scored, mark selected number in appropriate column.

	Own Culture	Target Culture
1. Formal education is regarded in this culture as: (1) the way to the "good life" (2) a means of upward social mobility (moving up in the society) (3) as not necessary to the "good life" (4) a necessary evil (5) not essential		
2. If an important decision is to be made in the family, the responsibility rests with: (1) the mother (2) the father (3) the elders of either sex (4) both marriage partners (5) a non-family member		
3. Older brothers and sisters play an important role in the family: (1) educating younger brothers and sisters (2) providing conflict (3) keeping the other children out of mother's way (4) setting a good example (5) have no significant role		
4. George is a middle-aged, middle-class man. He runs into another man the same age just as he is about to cross the street in a large city. The second man had been his very, very good friend but the two men have not seen each other for five years. What will George do? (1) stop and shake his hand and talk (2) stop and throw his arms around him and hug him (3) embrace and touch cheeks (4) stop and talk (5) bow and exchange greetings		
5. In marriage the major responsibility of the woman is: (1) to keep her husband satisfied (2) to raise her children well (3) to be religious and moral (4) to be a companion (5) to take care of the household		
6. Henry is 37, has a wife and three children at home, but is having an affair with another women on the side. If his wife finds out, what will she do about it? (1) raise a storm (2) divorce him (3) go out and do likewise (4) ignore it and keep her young children happy (5) consider it only to be expected		

Cultural Literacy Inventory 3

	Own Culture	Target Culture
7. The most common economic exchange within the culture in rural areas is by: (1) barter or trade (2) exchange of money (3) exchange of services (4) contract (5) all of the above		
8. Alfred and Lucy are a newly-married, middle-class couple. Alfred will expect Lucy to: (1) work and help out with the finances (2) work if she wants to (3) stay at home and occupy herself with family matters (4) run the household on a fixed amount of money and have no say in finances (5) plan all expenditures		
9. George and Inez are lower economic class and newly married. George will expect Inez to: (1) work and help out with the finances (2) work if she wants to (3) stay at home and occupy herself with family matters (4) run the household on a fixed amount of money and have no say in finances (5) plan all expenditures		
10. Which of these agencies or institutions has the most power within the society: (1) religion (2) medicine (3) law (4) police (5) military		
11. Which of these agencies or institutions is regarded with fear and/or distrust within the society: (1) religion (2) medicine (3) law (4) police (5) military		
12. A female is considered in her "prime" at: (1) 12-15 years (2) 50 years (3) 21-30 years (4) 30-40 years (5) 15-21 years		
13. The majority of information is given to the societies within the culture by: (1) word of mouth (2) clan grapevine (3) public announcements and orders (4) TV or other mass media (5) a propaganda institution		

Cultural Literacy Inventory 4

	Own Culture	Target Culture
14. To the male, love, as differentiated from sex, is: (1) a **necessity** (2) mystical (3) a prelude to marriage (4) not necessarily a consideration in marriage (5) expected to come after marriage		
15. To the female, love, as differentiated from sex, is: (1) a necessity (2) mystical (3) a prelude to marriage (4) not necessarily a consideration in marriage (5) expected to come after marriage		
16. Free sexual behavior by the male is: (1) expected before and after marriage (2) only permitted before marriage (3) not permitted at all (4) permitted after marriage (5) permitted under some conditions		
17. Free sexual behavior by the female is: (1) expected before and after marriage (2) only permitted before marriage (3) not permitted at all (4) permitted after marriage (5) permitted under some conditions		
18. John, age 15, earns money. Which of the following will he probably do? (1) give the money to his mother (2) give the money to his father (3) keep the money for himself (4) give some of the money to his mother for board and room (5) spend it on himself and his friends		
19. The status of university professors and instructors is considered to be: (1) politically suspect (2) socially desirable (3) superior (4) only employees (5) respected		
20. The attitude of the community toward the elementary teachers is: (1) patronizing (2) appreciative (3) critical (4) respectful (5) noncommital		

Cultural Literacy Inventory 5

	Own Culture	Target Culture
21. The status of the secondary school teacher within the culture is: (1) subject to patronization (2) a target for criticism (3) appreciative (4) respected (5) noncommital		
22. The society as a whole tends to be: (1) equalitarian (2) democratic (3) authoritarian (4) socialistic (5) anarchistic		
23. Work is: (1) morally desirable (2) pleasurable (3) the key to the social advancement (4) not necessary (5) a necessity		
24. Caste distinctions are present in the society --in the sense that people "are born to be what they are": (1) to a total degree (2) there is almost no possibility for upward social mobility (3) there are no hereditary or social background limitations (4) there is unlimited opportunity for moving up in the society depending on the individual (5) there are limitations by color or race		
25. Social Class distinctions within the society tend to be: (1) distinct or clear-cut (2) blurred (3) hereditary (4) minimal (5) non-existent		
26. Teenage females are: (1) chaperoned at all times (2) only supervised at mixed parties (3) free to come and go as they please (4) subject to family restrictions (5) only permitted female company		
27. For business purposes, you would seek advice from: (1) a priest (2) the eldest male of the family (3) a banker or lawyer (4) the eldest female of the family (5) depend on your own judgment		

Cultural Literacy Inventory 6

	Own Culture	Target Culture
28. The husband and wife are talking. How will the wife interpret the husband's stance? (1) disinterested (2) resigned (3) doubtful (4) pleading (5) so what?		
29. Sickness can be prevented by: (1) drinking proper water (2) appropriate immunization (3) God's will (4) prayer (5) honoring taboos (that which is not permitted in the society)		
30. Generally, a male is expected by society to be: (1) a good provider (2) a religious guide (3) a decision maker (4) only a producer of children (5) a masculine model		
31. To be clean is: (1) next to godliness (2) a luxury (3) a necessity (4) unimportant (5) undesirable		
32. Robbery and cheating are: (1) common (2) the only way to obtain food and shelter (3) done especially by children (4) to be expected by foreigners (5) unlawful		
33. The principal is making a speech to the faculty. How will the faculty interpret the principal's attitude from his stance? (1) self-satisfied (2) impatient (3) casual (4) angry (5) discourteous		
34. Your mother cannot live by herself because of illness. You: (1) have her live with you (2) place her in a home for the elderly (3) permit the state to provide for her (4) have her live with another relative (5) arrange for a "companion"		
35. Children within the culture are treated: (1) gently and permissively (2) authoritarianly (3) bearing in mind "He is only a child" (4) as little adults (5) contributors to the family work group		

Cultural Literacy Inventory 7

	Own Culture	Target Culture
36. Teenagers in the culture are considered to be: (1) children (2) marginal-middle-ground people (3) a sub-culture (4) adults, once they have passed the age of puberty (5) as contributors to family income		
37. A male is considered adult in his culture when he: (1) reaches reproductive age (2) achieves economic self-sufficiency (3) reaches legal majority (4) acquires educational competency for the desired way of life (5) marries		
38. A female is considered adult within her culture when she reaches: (1) reproductive age (2) economic self-sufficiency (3) legal majority (4) educational competency for the desired way of life (5) marriage		
39. What is the function of the healer within the society? (1) control of evil spirits (2) psychologically supportive (3) curative (4) preventive (5) has no function		
40. What is the function of the religious leader within the society? (1) way of salvation (2) production of fears (3) comfort, consolation and advice (4) revenue raising for the church (5) seeking converts or propagation of the faith		
41. Father stands in the doorway. How will the children interpret his emotional state? (1) angry (2) dominating (3) suspicious (4) aloof-withdrawn (5) impatient		
42. The use of group property, it if exists in the culture, has the following implied rather than apparent meaning: (1) respect for the values of others (2) a genuine social structure evolved from this patterning (3) a series of expectations which are built up in the minds of the participants (4) all of the above (5) none of the above		

Cultural Literacy Inventory 8

	Own Culture	Target Culture
43. What is the function of the military, if it exists? (1) repressive (2) forcing obedience (3) defensive (4) obligatory (all adult males committed to a given number of years of service) (5) 3 and 4 above		
44. What is the function of the police (if existent) within the culture? (1) repressive (2) forcing obedience (3) defensive (4) protective (5) supports only the rich		
45. The major ecological problem within the society is: (1) sanitation (2) individual space (3) transportation (4) population (5) of no concern		
46. Within the culture, eating is generally done in the: (1) family room (2) main room of the house (3) ramada (outside) (4) formal dining room (5) kitchen		
47. Is the main meal of the day served: (1) morning (2) midday (3) no set time - when hungry (4) late afternoon (5 p.m.+) (5) after 9 p.m.		
48. If the father dies, the children are provided for by: (1) welfare or child care (2) the mother (3) extended family, or godparents (4) no provision (5) insurance		
49. The community is organized by means of kinship into: (1) nuclear families (mother, father, children) (2) extended families (includes grandparents, aunts, uncles, cousins, etc.) (3) compadrazco units (godparents) (4) clans (5) tribes		

	Own Culture	Target Culture
50. In metropolitan areas what takes place of kinship associations? (1) church (2) fraternal organizations such as the Elks, Shriners (3) none of these (4) gangs or cliques (5) organized social groups (Golden Age, German-American club, etc.)		
51. Defective offspring are: (1) loved and maintained within the family (2) placed in institutions (3) outcast (4) exposed to die or otherwise destroyed (5) given "special" role in culture		
52. The bus does not leave on time, and you have an appointment to keep: (1) there is no excuse for such inefficiency (2) there will be another bus along soon and it doesn't matter (3) time is not of importance (4) this gives you more time to chat with friends waiting with you (5) find other means of transportation		
53. Teaching and learning of sex roles: (1) are considered very important (2) include rites de passage (recognition of change of status - confirmation, high school graduation, etc.) (3) constitute special branches of education (4) are not considered necessary in the culture (5) are transmitted by modeling		
54. Property lines are designated by: (1) fences (2) markers (3) tradition (4) inferred boundaries (5) legal description		
55. In comparison to the other culture your culture is: (1) superior (2) equal, although different (3) inferior (4) in need of assistance to raise standards (5) not different		

	Own Culture	Target Culture
56. Your friends are from another culture. They greet each other in your presence and begin speaking in their language which you do not understand. You: (1) feel that this is rude (2) think this is natural (3) believe this is a way of keeping secrets from you (4) believe they should only speak their language when with their own people (5) attempt to follow the conversation through non-verbal cues (such as body language)		
57. The major cultural orientation is: (1) agrarian (farm-based) (2) traditional (3) religious (4) technological (5) militaristic		
58. Customs differ from culture to culture. In doing field work, which would you consider to be the most sensitive area to investigate? (1) male-female relationships (2) food customs (3) use of time (4) trading practices (5) close bodily contact		
59. Participation in sports is based on: (1) physical benefits (2) economic rewards (3) social participation (4) preparation for future need (5) excitement and competition		
60. Teaching of sports and games in the culture is: (1) primarily at school (2) by peer group (3) by parents (4) concerned with rites de passage (5) religiously based		

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many other people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one. Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1	I AGREE A LITTLE	-1:	I DISAGREE A LITTLE
+2	I AGREE ON THE WHOLE	-2:	I DISAGREE ON THE WHOLE
+3	I AGREE VERY MUCH	-3:	I DISAGREE VERY MUCH

_____ 1. A person who thinks primarily of his own happiness is beneath contempt.

_____ 2. The main thing in life is for a person to want to do something important.

_____ 3. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.

_____ 4. Most people just don't know what's good for them.

_____ 5. In times like these, a person must be pretty selfish if he considers his own happiness primarily.

_____ 6. A man who does not believe in some great cause has not really lived.

_____ 7. I'd like it if I should find someone who would tell me how to solve my personal problems.

_____ 8. Of all the different philosophies which have existed in this world there is probably only one which is correct.

_____ 9. It is when a person devotes himself to an ideal or cause that his life becomes meaningful.

_____10. In this complicated world of ours the only way we can know what is going on is to rely upon leaders or experts who can be trusted.

_____11. There are a number of persons I have come to hate because of the things they stand for.

_____12. There is so much to be done and so little time to do it in.

_____13. It is better to be a dead hero than a live coward.

_____14. A group which tolerates too much difference of opinion among its own members cannot exist for long.

_____15. It is only natural that a person should have a much better acquaintance with ideas he believes in than with ideas he opposes.

_____16. While I don't like to admit this even to myself, I sometimes have the ambition to become a great man, like Einstein, or Beethoven, or Shakespeare.

_____17. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary at times to restrict the freedom of certain political groups.

_____18. If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all."

_____19. Most people just don't give a "damn" about others.

_____20. A person who gets enthusiastic about a number of causes is likely to be a pretty "wishy-washy" sort of person.

_____21. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.

_____22. If given the chance I would like to do something that would be of great benefit to the world.

_____23. In times like these it is often necessary to be more on guard against ideas put out by certain people or groups in one's own camp than by those in the opposing camp.

_____24. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.

_____25. Once I get wound up in a heated discussion I just can't stop.

_____26. There are two kinds of people in this world: those who are on the side of truth and those who are against it.

_____27. Man on his own is a helpless and miserable creature.

_____28. The United States and Russia have just about nothing in common.

_____29. In the history of mankind there have probably been just a handful of really great thinkers.

_____30. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.

_____31. The present is all too often full of unhappiness. It is the future that counts.

_____32. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what is going on.

_____33. Fundamentally, the world we live in is a pretty lonely place.

_____34. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.

_____35. The worst crime a person can commit is to attack publicly the people who believe in the same thing he does.

_____36. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.

_____37. Most of the ideas which get published nowadays aren't worth the paper they are printed on.

_____38. It is only natural for a person to be rather fearful of the future.

_____39. My blood boils whenever a person stubbornly refuses to admit he's wrong.

_____40. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.

CULTURAL LITERACY LABORATORY

Appendix C

Date _____

PERSONAL QUESTIONNAIRE © 1972

Please print. Answer all questions. Mark those not applicable NA.

Full Name _____ Age ____ Sex _____

Check One: Grad _____ Undergrad _____ High School ____ Other _____

Matric _____ Major _____ Advisor_____
Dept_____

School Presently Attending _____grade level/class_____

If University: Degree presently held _____
Degree working toward _____ completion date____
Teaching certificate held _____
Working for _____

Permanent address _____ Phone _____

Are you married? _____ Number of children _____ Ages _____

Next of kin _____
Address _____ Phone _____

Do you have Medical/Hospital Insurance? _____ Company _____

Give a brief work profile. Please include all activities which may have given you interaction skills (i.e., recreational activities, social or professional organization work). Indicate year and length of time.

_____
_____
_____
_____
_____
_____
_____
_____

What is your occupational goal or present position? _____
Father's occupation _____ Mother's occupation _____
List any problems you may have in accommodating to a new environment? (i.e., food, sanitation, housing) _____
Can you furnish your own transportation for off-campus observations and field trips? _____ If so, would you be willing to take other students with you? _____ Number of passengers possible _____
Do you have any health problem which may prevent you from participating in this laboratory? (Explain) _____
_____
_____

CULTURAL LITERACY LABORATORY

PERSONAL QUESTIONNAIRE © 1972

If this laboratory is to be machine-scored, please answer the following questions using the score sheet furnished you. Print your name in appropriate space provided on score sheet. Answer all other data at top of score sheet. In the space, Name of Test, print PERSONAL QUESTIONNAIRE C.L.L. If this laboratory is to be hand-scored, please circle appropriate number on this sheet.

1. My ability at forming friendships is:
   (1) Poor
   (2) Fair
   (3) Average
   (4) Good
   (5) Outstanding
2. When interacting with others I try to understand the other person's viewpoint?
   (1) Never
   (2) When convenient
   (3) Some of the time
   (4) Depends on situation
   (5) Always
3. My accommodation to a new environment is:
   (1) Poor
   (2) Fair
   (3) Average
   (4) Good
   (5) Outstanding
4. My academic background in anthropology, sociology, psychology (one or all) is: (consider nine hours or more outstanding)
   (1) Poor
   (2) Fair
   (3) Average
   (4) Good
   (5) Outstanding
5. Rate the extent of interaction you have had with those of another culture: (consider sub-cultures as well)
   (1) None
   (2) Very little
   (3) Average contact
   (4) Above average
   (5) Near to total participation
6. How many times have you moved from house to house?
   (1) Never
   (2) Once
   (3) 2-3 times
   (4) 4-5 times
   (5) Over 6 times
7. How many times have you moved from community to community?
   (1) Never
   (2) Once
   (3) 2-3 times
   (4) 4-5 times
   (5) Over 6 times
8. How many times have you moved from state to state (in the same country)?
   (1) Never
   (2) Once
   (3) 2-3 times
   (4) 4-5 times
   (5) Over 6 times
9. How many times have you moved from country to country?
   (1) Never
   (2) Once
   (3) 2-3 times
   (4) 4-5 times
   (5) Over 6 times
10. If I had a foreign friend whose values conflicted with mine, I would attempt to change his values:
    (1) To meet my own
    (2) At times
    (3) Only in a few areas
    (4) With reservations
    (5) Not at all
11. I speak the Target Culture language:
    (1) Not at all
    (2) Poorly
    (3) With Average competency
    (4) Well
    (5) Excellently

Rokeach-E

Name: Appendix D

Age:
Sex:
Marital Status:
Children:
Ethnic Origin:
Education:
P. Q.:

PQ Areas	?	Score	$\bar{x}$
Interaction	1		2
	2		2
	5		2
	Σ		6
Accomodation	3		2
	Σ		2
Academic	4		2
	Σ		2
Mobility	6		2
	7		3
	8		3
	9		4
	Σ		12
Values	10		2
	Σ		2
Language	11		4
	Σ		4
Total Score			28

	instrumentation:	✓
1	inventory A	
2	Inventory B	
3	P.Q	
4	Rokeach A	
5	Rokeach B	
6	Cues - Own	
7	Cues - Sub	
8	Value Ranking A	
9	Value Ranking B	
10	Field Diary	
11	Four points	
12	Hidden Agenda	
Comments:		

Attitudinal Distribution	#	A	B	$\bar{x}$
I Flexibility of Belief and Dis-belief Systems	28			1
	17			3
	30			3
	15			5
	Σ			12
II Aloneness Isolation and Helplessness of Man	7			2
	19			4
	27			3
	33			3
	Σ			13
III Uncertainty of Future Urgency and Reiteration of Ideas	3			4
	12			6
	3			3
	24			3
	25			4
	Σ			20
IV Security of Self-Image	13			3
	2			4
	16			4
	22			6
	Σ			17
V Authoritarianism and Cause Identification	11			2
	29			2
	5			3
	6			3
	8			2
	9			5
	20			3
	21			2
	40			5
	Σ			25
VI Intolerance	14			3
	23			3
	35			4
	36			3
	1			4
	26			2
	37			2
	39			4
	Σ			25
VII Ability to Change Beliefs	10			3
	34			5
	Σ			8
VIII Value Rigidity Over Time	4			3
	18			4
	31			2
	32			4
	Σ			13
Total Scores				133